A

RECEYT

TO STAY THE PLAGVE.

Delivered in a Sermon by R. W. Miniſter of Gods Word.

Numbers 16. 46.

Goe quickely vnto the Congregation, and make an attonement for them, for there is wrath gone out from the Lord: the Plague is begunne.

LONDON,

Printed by *John Norton,*

1636.

To the Reader.

READER (*whether* Citizen *or* Cuntry-man) *the Title of this ſermon,* (*A Receit to ſtay the Plague,*) *may aquaint you with the ſcope of the Author, A ſubiect as I conceiue fit for this time wherein the hand of God is more eſpecially vpon vs, threatning death and deſolation by this diſeaſe of the Plague. And as in all diſeaſes ſo in this, the cauſe being taken away, the Effect ceaſeth. To worke this Cure, the Author hath taken the ſame method, as in the view of this his inſuewing labour will appeare, The approbation of it when it was preached by a Religious and Learned Miniſter, an intire friend of mine on the like occaſion that it is now printed, Concurring with the coueniency of this time and the Chriſtian like deſire, that I a poore*

fellow Minister surviuing him haue to doe good, hath Imboldned mee to further the publishing of it, conceiuing that the generall mortality both in Citty and Country will require pardon of this my boldnes referring the issue to God, and heartily desiring our mutuall prayers for a good successe of this Receit.

By an vnworthy Minister
of the Gospell .*T. R.*

A RECEIT TO STAY THE PLAGVE.

NVMB. 16. part of verſe. 46.

Goe quickely vnto the Congregation, and make an attonement for them, for there is Wrath gone out from the Lord; the Plague is begunne.

IT ought to bee the care of a faithfull Steward ouer the Houſholde of GOD, that they haue their meat giuen them, not onely ἐν μετρῳ, in their iuſt proportion and meaſure, but ἐν καιρῳ in their due time and ſeaſon, *Lucke.* 12.42. which was Saint *Pauls* rule to *Timothy*, that the food miniſtred to the people of God, ſhould be both ſeaſoned and ſeſonable, ἁρτυνt not onely of Good learning, but of good diſcretion, *to haue a word in time for him that is weary, Eſa.*

55.

50.4. Which practiſe in the Miniſter of God, is the true following of the Apoſtles counſell, *Apply your ſelues to the time, Rom.* 12.11. Not that they ſhould be men-pleaſers, or time-ſeruers, but to apply themſelues to the time, in the occurrents and occaſions thereof. In due conſideration whereof, being by Gods bleſſings enabled againe to ſpeake vnto you, there could not bee a fitter Scripture for you to heare, or me to diſcourſe of, then this that I haue read. The calamity of the times, the meaſure of our ſinnes, the wrath of God, the ſeuerity of his punniſhment, all calling vpon vs, *to goe quickly to the congregation and make an attonement, &c.*

There are two maine ſinnes in the former part of this Chapter that prouoked the wrath of the Lord a gainſt his people: the firſt was an open rebellion of the faction of *Corah*, and his confederates in the 1.2.3. *verſes, &c.* the ſecond, a generall murmer of all the Congregation againſt *Moſes and Aron*, Gods Magiſtrate and Gods Miniſter, *ver.* 41. The former was punniſhed by an example of Iuſtice without an example; they and all theirs went quicke into the graue, *verſ.* 33. The latter came vnto ſuch a prouocation, by their adding ſinne vnto ſinne, that the Lord threatned to conſume the whole Congregation in a moment with a fearefull plague, *verſe.* 45. To preuent which, and by ſome meanes to abate at leaſt the

edge

edge of Gods fury, *Moſes* giues this ſudden, but ſafeſt aduice to *Aaron*, to take a Cenſer, and to put fire therein from the Altar, and to put on Incence, and then *to get him quickly to the congregation, and to make an attonement, &c.* So that, the text you haue heard, is a remedy, or a medicine for a fearefull maladie; Phiſicke for the Plague. Which firſt, muſt bee taken with all ſpeed that may bee; for the diſeaſe is deſperate, and therefore *Sine mora, Goe quickly.* Secondly, the place where, is in the *Congregation.* Thirdly, the Medicine it ſelfe, is a precious *Oyntment*, and Playſter of *Attonement.* Fourthly, a principall Actor in miniſtring the phiſicke, is *the Prieſt.* Fiftly the motiue wherefore, to appeaſe the wrath of the Lord, gone out againſt the people. Laſtly, the meanes wherby that wrath was executed, *the Plague was begunne.*

The whole then being an aduiſe of *Moſes* the Magiſtrate to *Aaron* the Prieſt. It appeares euen in the very entrance of this Scripture, that contrary to the principles and poſitions of Ieſuitiſme, Magiſtrates haue power to giue Order for the Worſhip and Seruice of God; and that the Prince of the people is *Cuſtos vtriuſque Tabulæ, Deu.* 17.18 The Booke of the Law ſhall remaine with the King. So that the King hath power not onely to command in Ciuill Affaires, but in

matters concerning Diuine Religion; So did *Dauid*, ſo did *Salomon*, ſo did *Ezechias*, ſo did *Ioſias*, and ſo did the King of *Niniue* in a caſe of Gods wrath pronounced againſt the Citie, *Proclaime a Faſt. Ioel.* 3.7. So did the Chriſtian Emperours in former time. So did *Moſes* heere, as a chiefe Magiſtrate, giue order for a publicke worke of Religion to be done in the publicke Congregation. Againe on the other ſide, howſoeuer we learne, this is a worke fitting to be done in caſes of extremity; yet in that *Aaron* doth it not, but by order firſt preſcribed by *Moſes*, it croſſeth the preſumption of their zeale, and the affectation of ſingularity in any priuate man, or any particular Congregation, that ſhall runne before a State, and preuent them in their actions, that may concerne the common calamity of a Country, or a City, for vvhich God is to be pacified, and the Land purged in generall, when as the Gouernors in their places are farre more wiſer then any priuate man, to know the danger, and without doubt, may be preſumed to be as zealous in the fitteſt time to apply the remedy. Therefore, whatſoeuer euery priuate man is bound to doe betwixt himſelfe and his owne ſoule, betwixt himſelfe and his owne Family, (as bound he is) by his prayers and his penitence to auert the wrath of God already gone out againſt the ſinnes of a Nation: yet I find no warrant

vvarrant for any to take vpon them to gather any Congregation, to ſanctifie a publicke Faſt or to call vnto mourning, before the Magiſtrate hath giuen order for it. But that once done, vve finde heere, and that in expreſſe tearmes, that it muſt be done quickly; *Goe quickly vnto the congregation, and make an attonement for them. Agree with thine aduerſary quickly, Mat.5.26. while thou art in the way, before thou come vnto the Iudge.* If God once be an aduerſary, *agree quickly.* It is ſo with men, much more ought it to be ſo vvith God; giue all dilligence to bee reconciled vnto God. *Mora trahit periculum,* delay breedes danger; he that is not fit to day, vvill be leſſe fit to morrow, and no man knoweth vvhat to morrow day ſhall be, if it be not done before the hand ſtrike vs to death. It is not then a temporall, but an eternall plague: for heereafter there is no hope of helpe. Delay is one of the Deuils moſt dangerous aſſaults, vvhereby he gets too much aduantage of the ſoules of men, vvhile they dally vvith Gods iudgements: and therefore *Hodie, To day if you will heare his voice, harden not your hearts:* yet a little while is the day with you, the night commeth vvhen no man vvorketh. *Seeke the Lord while hee may bee found, call vpon him while hee is neere, Eſa.55.6. Now is the accepted time, now is the day of ſaluation, 2.Cor.6.* 1. The time is now ours, vve haue right in it,

that which is to come, is the Lords, to iudge the miſ-ſpending of this, *Reuel.*10.6. The Angell ſweares by him that liueth for euermore, that time ſhall be no more; that is, after this time, no more time for repentance, no more time for attonement: therefore doe that you ought to doe for your owne good quickly.

This day, this houre, this time, Now there is roome, there will be none hereafter. It will bee too late to knocke with the ſilly Virgins, when the doore is ſhut, *Goe quickly.* They haue a rule in ſauing pollicie for auoyding of the Plague, and it conſiſts in three words, *Citò*, *Longè*, *Tardè*: Goe quickly, Goe farre enough, Make no haſte to returne. I would we would be perſwaded to vſe them not in ſauing Pollicie, but in ſauing Piety.

And firſt to begin with *Citò*, for that I find in the Text a rule preſcribed by the Holy Ghoſt, to flie vnto God quickly, not from him: for alas whither ſhall a man flie from him; the wings of the morning are too ſlow, the bottome of the depth is too ſhallow; the fathermoſt part of the earth is too neere to keepe vs from him.

Secondly, *Longè*, for that implyed in the attonement, not farre from his Iuſtice, ſeeing it is to ſwift for vs, and will ſoone ouertake vs whereſoeuer; but farre from our ſinnes, that haue called out his Iuſtice, that by our repen-

repentance and amendment we may ſtay the courſe of it.

Laſtly, *Tarde*; that is not to returne in haſt to our ſinnes againe; for ſinnes returned vnto, prouoke a worſe iudgement: *Sinne no more, leaſt a worſe thing come vnto thee*, was the after dyet that hee gaue vnto the ſicke man, *Ioh.*5.14. The tree that is twiſe dead, is neere vnto curſing: No Leper in Scripture is twice cleanſed; no Prodigall is twice receiued; no loſt Sheepe is twice brought home; no dead man is twiſe raiſed, no Deuill is twiſe caſt out. The relaps of ſickneſſe is dangerous, but the relaps of ſinne is more dangerous: *Goe quickly to God, goe farre from ſinne, make no haſt to ſinne againe.*

Goe quickly to the Congregation. That's the next circumſtance, the place where: for albeit euery man ſhould endeauour in his ſecret cloſet to reconcile himſelfe vnto God, and to *commune with his owne heart*, euen in his Bed-chamber, as the *Pſalmiſt* aduiſeth, *Pſal.*4.4. yet where all men are ſinners, and the hand of Gods wrath ſeemeth to bee ſtretched out in generall, without reſpect of perſons, age or degree: All men are bound to one and the ſame worke, that with one conſent, and one act the Lord might bee intreated by the *whole Congregation.* For howſoeuer the Lord is well pleaſed with euery particular mans ſeruice in prauate; yet that which

hee ſhall doe in publicke, is *de meliore bono*, and much more acceptable. There was a Law made for it, *Deut.*12,5. *In that place which the Lord your God ſhal chuſe amongſt all the Tribes, to ſet his Name in: in that his habitation you ſhall ſeeke vnto him.* Neither was this a Law Iudicicall, or Ceremoniall, that bound the Iewe *onely for a time*; but morall and perpetuall, that binds the Chriſtian for euer: nor was it a Law for the Iewiſh Synagogue onely, wherein they taught and offered vp their Incenſe, Sacrifice, and Oblations on the Sabbath dayes, but for the Temple vnder the profeſſion of the Goſpell alſo; that as God is to be praiſed in the great Congregation ſo he was to be pacified in the great Congregation. Therefore as the Prophet ſaid well, *I will praiſe thee, O Lord, in the great congregation, in much people will I giue thankes vnto thee, Pſal.*35.18. So *Moſes* did here aduiſe as well, that what *Aaron* did herein, he ſhould doe it in the Congregation.

In the baniſhment of the Iſraelites by the waters of Babylon, where they ſate and wept, Ieruſalem vvas vowed to be their chiefeſt ioy; not for any other thing, but that there they might *worſhip the Lord in his holy Temple, and in the Congregation of his Seruants.* And vvhen Chriſt gaue the promiſe to two or three, it is euident, that he intended not priuate meetings, ſo much as publicke Congregations

gregations in the Church, as appeareth by the connexion of the Text; *Et ero vobiſcum vſque ad conſirmationem ſæculi, Mat.* 28.20. Is a promiſe to the Aſſembly in the Church, where vvith one mind, and one mouth, God may be ſerued & glorified, *Rom.* 15.6. vvhich vvas the Apoſtles exhortation, *Ephe.* 3.21. That praiſes might be giuen in the Church through Ieſus Chriſt *vnto all generations for euer.* So that the fitneſſe of place hath heere in *Moſes* direction a good correſpondence vvith the fitneſſe of time, as moſt acceptable to God, and moſt apt for men to make their attonement in. And therein vve fall vpon the third Branch, the *Medicine for the malady, Goe quickly vnto the Congregation, and make an attonement for them, &c.*

The vvhole need not the Phiſician, ſaith Chriſt but the ſicke. Theſe people were ſicke, and ſicke vnto death; the vvay to cure them, vvas to make an attonement for them; the manner how it vvas to be done, vvas by offering vp Incenſe; vvhich albeit, it vvere a ceremoniall action, yet vvas it alwayes ioyned vvith a religious acte of deuotion in prayer and penitence. To vvhich purpoſe the Prophet prayeth, *Let my prayer be ſet before thee as incenſe, Pſal.* 141.2. And indeed it is a moſt apt reſemblance: for as the vſe of Inſenſe vvas to ſweeten that vvhich vvas vnſauory; euen ſo the vvicked thoughts of our hearts,

and

and the vncleane actions of our liues, which yeeld an vnſauory ſmell in the noſthrils of the Lord are ſweetned by no other meanes, but by the Incenſe of our prayers: therefore to ſhew how the one is reſembled by the other, it is ſaid, that while the Incenſe was in burning, the people were without at their prayers, *Luke*, 1.10. And in *Reuel.* 8.3. the ſweet odours that were offered in the golden Cenſers, were offered with the Prayers of the Saints.

So that the firſt Ingredience for the Attonement, was prayer; but not prayer alone: For as *Mary Magdalene* came not to Chriſt with the Boxe of precious Oyntment and ſweet perfume onely; but ſhee brought withall a ſorrowfull heart, and penitent teares for the ſinne of her Soule. So to the action of prayer muſt bee ioyned the worke of penitence: for ſuch was the practiſe of Gods people euer. 1. *Sam.* 7.3. The Arke of the Lord being taken by the Phyliſtines, the Prophets exhorts them to repent, and turne vnto God, and hee would deliuer them; and the euent prooued the promiſe to bee true. Which example, albeit it concerne a caſe of warre, and ſo not improper for our times, yet the practiſe may ſerue as well for this of ſickneſſe.

The ſame Order did *Daniel* obſerue, in the Attonement that he made with GOD,

Dan.

Dan.9..5.6. Together with their prayers, there is the acknowledgment of their ſinnes; *We haue ſinned, and haue committed iniquity, and haue done wickedly; yea, rebelled, and departed from thy precepts, and thy iudgements.* And then he ſhewes wherein: *For wee would not obey thy ſeruants the Prophets, which ſpake in thy name, to our Kings, to our Princes, to our Fathers, and to all the people of the Land.* Wherein he confeſſeth that euery one had ſinned, accuſing all, excepting none, a Congregation of ſinners, and of ſin, and therefore all had need of attonement in the Congregation; albeit, no doubt of it, but ſome had offended more grieuouſly then other ſome: yet *all were guilty*. So the Prophet *Ioel* calleth all the Inhabitants of the Land into the *Houſe of the Lord, to offer vp their prayers* and their Penitence, *Ioel.* 1.14. Without which no maruell it is, that there can be no attonement, but that God doth ſtill keepe man vnder *with his heauy hand*, *Iam.*4.2. In another calamity, he ſaith, You fight, and you warre, and you get nothing; Whats the reaſon? Becauſe you aske not, thats *primus error*, the firſt defect. Againe, you aske, and you receiue not, why ſo? *becauſe you aske amiſſe*, thats the next defect; there wants ſomewhat to their prayers, *to make vp their attonement*. The Prophet *Ezechiel* in his fourth Chapter, ſpeakes plainely to the poynt, *That euen the*

prayers of the moſt godly are not aproued of God vnleſſe they for whom they pray *doe repent.* Although *Noah, Daniell,* and *Iob,* theſe three men ſtood vp, *yet ſhall they onely ſaue their owne ſoules in their righteouſneſſe.* So ſaith God *Iere.* 15. *If Moſes and Samuel were before me, I would not yet regard this people.* So that for the Act of attonement, albeit the praiers of the faithfull are powerfull, yet are they not ſo powerfull as to releeue impenitent ſinners; therefore did *God, Iere.* 7. forbid the prophet expreſſely not to pray for the Iſraelites: *Pray not for this people, neither lift thou vp thy voyce for them.* So God reiected the prayers of *Samuel* for *Saul.* Vpon which followeth this concluſion; That if the penitence of the people be not ioyned with the prayers of the Prieſt, the attonement will not be made; and ſo wee muſt conſider of the perſon of the Prieſt, and no otherwiſe. Which is the fourth circumſtance obſerued, that although he be principall Agent to offer vp the Incenſe of prayer for the people; yet not hee onely for them, but they with him, and for themſelues, muſt deſire the Lord not to correct in his wrath according to their ſinnes, but to remember them according *to his owne goodneſſe* True it is, that the Commiſſion is deliuered here to *Aron*, but the Congregation were to ioyne with him in the execution. The Miniſter of God is a principall man ſingled

led and ſet a part for the execution of the will of *God, the declaration of his word*; the direction of *obedience*, and all *religious actions*. But all the burden of Gods ſeruice doth not lye vpon him; and therefore the wiſdome of our Church did well ordaine that in the ſervice of God, the Miniſter ſhould not performe all; But that the people ſhould ioyne in the open confeſſion of their ſinnes, and in the prayers for remiſſion, or at the leaſt, ſay *Amen* to euery ſacrifice of Prayer, and of prayſe performed in the Congregation; and yet though they were tyed to this, ſtill the chiefe care and duty lyeth vpon the Miniſter, nor muſt hee bee defectiue, whatſoeuer the people be; but ſay as good *Samuel* ſayd, 1. *Sam.*12. *God forbid that I ſhould ſinne againſt the Lord, in ceaſing to pray for you.* And ſo much in one word may ſuffice for the attonement, and the perſon. Now followeth the reaſon; *For there is wrath gone out from the Lord the Plague is begun.*

In ſuch a caſe as this was, the firſt and principall thing that is to be ſought out, is to enquire into the Cauſe that brings it on. The cauſe in this chapter as you haue partly heard, was an iniury offered vnto the Prieſthood, and the preſumption of *Corah* in vilifying both *Moſes* and *Aron*. I take no pleaſure in applying the ſinne by way of compariſon: I onely pray that the Sacriledge of this City bee not

the principall ſinne layd to their charge in this Plague: We haue heard enough, if any thing be enough. God giue vnderſtanding hearts to apply, and to lay the finger vpon the right ſoare. For too ſure we are *the wrath of the Lord is gone out.* The Iudgements of God for ſinne, and againſt ſinners, as they are many in number, and diuers in kind, ſometimes ſecret, ſometimes open, ſo they are euer iuſt and vpon good cauſe. *Occulta multa, iniuſta nulla,* ſaith Saint *Auguſtine,* Yet many, to too many are to ſeeke for the true *cauſe* as well as for the *conſideration of the perſon* from whom *Iudgement* commeth, making rather euery thing then their owne ſinnes; and euery cauſe in the courſe of nature, then the *God of Nature,* and the cauſe of all cauſes the Author of their puniſhment: Whereof it comes to paſſe, that men thinke all iudgments to be ordinary, and none extraordinary, or to be the rodd of Gods Vengeance wherewith he puniſheth ſinners, and ſo neuer apply the *puniſhment* either to themſelues, or their ſinne or once *caſt vp an eye to the Lord that punniſheth*: Where as indeed two things are principally to be conſidered in any Epidemicall diſeaſe or publicke miſery.

Firſt, the cauſe wherefore, and then the hand that ſmiteth. Wherein the iudgement of the World that lookes all to ſecond cauſes rather then the firſt, and principall, is ſo fowly

fowly corrupted, that men know not well, either where to aske counſell, or how to behaue themſelues being ſurpriſed with any danger; taking ſtill the wrong cauſe for the right, and the ſecond for the firſt. Whereas the true cauſe is the corruption of manners that corrupts our bodies, and rottenneſſe in ſinne that brings rottenneſſe in the fleſh. But as the Phyſition for the body hitting vpon the right cauſe of the diſeaſe, doth with better iudgement and happier ſucceſſe, cure his *Patient*. So we, when we ſhall finde the true cauſe of Gods wrath, ſhall the better know what to doe in that affliction, and how to auoid it; Wherein the firſt thing to be done is to looke into the Motiue that called out wrath, and then vnto the hand that doth *execute it*. For the firſt, that ſinne is the maine cauſe of Gods diſpleaſure, it needs no farther ſearch then the guilt of our owne conſciences; and the iniquity of the times beyond meaſure ſinnefull: So that the wrath of God is reuealed from Heauen againſt the *vngodlyneſſe*, and vnrighteonſnes of men, *Rom.* 1.18 Its not this or that Coniunction of the Planets, or the ſundry Eccliplſes of the Sunne and the Moone that wiſards fondly immagine; but the Lord of heauen and of heauenly creatures, of the earth and all that therein is, that ſo draweth the ſword of his wrath, that the very ayre, and breath of our life ſhall be our

poyſon for the ſinne of the Soule; and where he is not preuented, and that quickly with an earneſt inuocatiou of his name, and vnfained repentance of our ſinnefull liues, The very dreggs of his wrath will be powred out, becauſe men are ſetled in the lees and dreggs of their ſinnes. Let not men then looke to the right hand or the left, and like the corrupted ſonnes of *Adam*, conceale their owne faults and lay them vpon others, but let them turne their eyes inward, and looke into the blots and ſtaines of their owne vncleaneneſſe; Search and trie their owne hearts, and they ſhall ſoone finde the cauſe of the breach betweene God and Man.

The ſinne certaine of the firſt man, was the firſt breach; and euer ſince as ſinne hath increaſed *and* a bounded, ſo hath God and man bene ſeparated and diuided. And howſoeuer in the aboundance of his mercy he hath ſuch a regard of ſinnefull man, that he is reconciled in the attonement made in his onely Sonne, and mans alone Sauiour: yet ſuch is the condition of his Iuſtice, that as his mercy wants not abundant clemency; ſo the ſame wants not due ſeuerity: Nor can he endure the thing that is euill; nor can his eyes that are pure eyes, behold any thing that is vncleane in it ſelfe, or by the blood of the vncleanſed, but ſtill he punniſheth with iuſtice the ſinnes of the wicked. And though *there be*

*bee no condemnation to them that are in Chriſt Ieſus, Rom,*8.1. Yet there is correction due to ſuch as liue *after the fleſh, ond not after the ſpirit*: And though the blood of Chriſt were an Attonement ſufficient for all our ſinnes, and by his death hee appeaſeth his Fathers wrath, and payd the priſe of our Redemption: yet that blood of his left no liberty to build our ſinnes vpon his death; for that is ſucking of the blood of CHRIST to faſt, and turning the grace of God into wantonneſſe. For though God was reconciled vnto man by his Sonne, yet that reconciliation neuer reached ſo farre, as to make a peace betweene *God and ſinne*. True it is, that great ſinnes are forgiuen in the Attonement made betweene God and his Sonne in the penitent: yet doth hee punniſh euen ſmall ſinnes, ſtill in the ſonnes of men that are impenitent; and albeit his mercy doth alwayes flye and cry about his Throane, yet it doth not ſo cry, as that he can heare no other cry againſt vs. For the cry of our ſinnes will goe vp as here it did, and neuer ſeaſe crying in his eare for Iuſtice till they awake him, as it were out of the ſleepe of his long ſuffering and patience, *Abels* blood will cry againſt *Caine*, *Gen.* 4.10. *Dauids* ſinne of Adultery and Murder will call for Iuſtire, 2.*Sam.* 12. *Geheſies* corruption will draw on a Leproſie, 2. *Kings.*5. And the very Stone will cry out of the wall of

of Oppreſſion, *Hab.*2.11. So that howſoeuer for our comfort, he hath an eare of mercy for crying ſinners: yet to reſtraine our corruption and to keepe vs in awe that we ſinne not, he hath alſo an eare of Iuſtice *for crying ſins*; and no euill doth at any time befall vson't, it is the punniſhment of ſome ſinne; and whereas God doth many times forbeare many, and like *Ionathans* Bow ſhoots ſhort of vs, or on the right hand, or the left, or beyond vs: yet that forbearance is no acquittance, but makes his punniſhment more grieuous when it comes. For as it is impoſſible but the all-ſeeing eye of God ſhould ſee the ſinnes of the Sonnes of men: ſo it is impoſſible that ſeeing in the end he ſhould not punniſh, and though it be certaine ſure that *non niſi coactus percutit*, he neuer ſtrickes but when he is vrged, and then *Caſtigat nolenter*, as *Gregory Nazianzene* ſaith. Yet when hee is vrged, and our ſinnes force him therevnto, he will punniſh with a witneſſe, where men then haue made a couenant with Death and a league with Hell, its high time to make an *Attonement* with God, for if he once beginne, without that he will ſurely make an end: And if his wrath be kindled, yea but a little, *Bleſſed are all they that put there truſt in him*, *Pſal.*2.12. But if a great deale, then woe bee to all thoſe that prouoked him. His iudgements are not *terriculamenta nutricum*, Colluſions of

of Nurſes to keepe children in awe; but confuſions of men abounding in ſinne. If the wrath of God faſten vpon vs but in this world we ſhall finde it like the Brand in *Caines* face, that cannot be rnbd out; like a botch or a blaine, that all the Balme in *Gilead* cannot cure: for its a fearefull thing to fall into the handes of the angry God, and if his wrath be once gone out, its time to make haſt. For the word of *his wrath* in the courſe of the Scriptures is neuer vſed but in the full meaſure of iniquity, and the full meaſure of his Iuſtice; For till the ſinnes of *Iſrael* came vnto prouocation, and hardning of hearts; he neuer ſware in his wrath, *that they ſhould not enter into his reſt*, *Pſal.*59. and the laſt verſe. Its the execution of *Iuſtice* in the higheſt degree, which God himſelfe teſtifieth, *Deut.*32. 21. *They haue prouoked me to anger with their vanities, but I will moue them: For fire is kindled in my wrath, and ſhall burne vnto the bottome of Hell, and ſhall conſume the Earth with her increaſe: I will ſend plagues and beſtow my arrowes vpon them, they ſhall be conſumed with a bitter deſtruction.* In a word, the terrour of Gods wrath is ſo terrible as no man can expreſſe it, for *who knoweth the power of his wrath*, *Pſal.* 90.11. Whereby we ſee how great a danger it is for men, when his wrath is gone out againſt them, I ſay, when it is gone out: For though it be wrath, and the

wrath of the Lord, yet ſo long as it is ſuſpended by the Omnipotency of his power, or the aboundant grace of his mercy ouerruling his Iuſtice, and ſo concealed from vs, or at the leaſt, not gone out againſt vs, the feare and the danger is the leſſe: But if it bee *gone out*, then its more then time to looke about. *For if the pillers of heauen*, as *Iob* ſaith, *tremble and quake at his reproofe*, *Iob.* 26.11. What ſhall *Sinners* on earth doe? Its a great mercy of God that their is a ſuſpention of his Iuſtice, for it is his mercy that wee are not all conſumed: But if that mercy bee abuſed, then the wrath of the Lord is no longer reſtrained, but euen from heauen it ſelfe, from whence commeth the influence of all good bleſſings to the ſonnes of men, euen from thence ſhall his wrath be ſent forth: and when men poyſon the Ayre with ſinne, then God will poyſon men with the Ayre: and the very breath of one man ſhall bee the baine, infection, and death of another: which is not onely the going out of his wrath, but the execution thereof, the laſt circumſtance in the Text.

The Plague is begun, and therein we ſhall doe well to enter into conſideration, not ſo much of the nature of the Punniſhment, as of the ſecond thing to bee thought of in the Iudgements of God, which is *the hand that ſmiteth*. Wherein howſoeuer naturall men ſeeke out naturall cauſes, as I haue ſaid; yet hee that

ſauours of any Religion, cannot but ſay, *Digitur Dei eſt*, this is the hand of God, himſelfe ſo witneſſing of himſelfe, *Eſay.*45 7. *I am he euen I, which make peace, and create euill Malum pœne*, he meaneth, the euill of punniſhment, naturall cauſes, being no cauſes, but onely meanes which God vſeth to chaſtice the ſinnes of men, hee being the principall and the efficient of all iudgements. The Scripture is both plentifull and plaine, ſhewing in direct words; That as all punniſhment comes from God, ſo this of the plague eſpecially, and therefore the Prophet prayed, *Pſalme.*39.11. *Take away thy Plague from me; for I am vueu conſumed by meanes of thy heauy hand.* And King *Dauid* acknowledgeth in his choyſe that the punniſhment of the *Peſtilence* comes from the immediate hand of God: So the Scripture calles it, *Exod.*9.3. *The Sword of the Lord*, 2. *Chron.*21. *And the arrowes of his vengeance*, *Pſalme.*91.5. *Fulmen cæleſte*, the Thunderbolts of heauen, and *Bellum Dei contra homines*, as ſome doe call it no ordinary iudgement: The reaſon, becauſe the ſinnes that call for it are no ordinary ſins. For as the ſinne here was no ordinary ſinne; So if the ſinnes of our age though they be too common, are no common ſinnes, but equall, if not tranſcend that of *Corah*, and his confederates, of which at large in the former part of this Chapter. VVho can thinke that a

common death is a ſufficient punniſhment, and not rather looke that the earth ſhould open her mouth and ſwallow vp the offenders aliue; *and they goe downe quicke into the pit*, as in the 30. verſe. This Generation of ours, being too obdurate, and hard harted to be moued with ordinary iudgements. Whereupon the Lord is forced extraordinarily to punniſh, and as it were immediately by his owne hands. *For it is he that doth caſt into the bed of ſickneſſe. Reuel.* 3. 12. *Iob* the exact patterne of patience, and mirrour of Affliction, looked farther and vnto higher matter, then Winde, and ayre, ſtorme and tempeſt, the *Sabeans*, or Satan himſelfe; and ſaid, *Dominus dedit*, *Dominus abſtulit*. So that we muſt learne not like beaſts, to looke after the Stone but after the right arme that threw it, and not ſo much to ſeeke to flye the perſons and the places infected, as their owne ſinnes which ſuch an infection followeth.

For when men haue done what they can doe, either to preuent it before it come, or to cure it when its come; and the careful prouiſion of the Magiſtrate is approoued good, and euery ſeuerall mans care not without good cauſe: yet its the Lord that muſt bleſſe the meanes of our ſafeguard: and that hee may bleſſe, let men ſay what they will, there is no ſuch Phyſicke as *Prayer* and *Penitence*, thereby to make an *Attonement betweene God and*

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our ſinnes. For as God will be knowne in his Iuſtice, ſo he will be knowne in his Mercy; and hee will heare them *that call vpon him faithfully.* For it is the grace of his mercy, and the mercy of his grace, that farre exceedeth all the grace of Herbes and Drugges, all the vertue of Simples and Compounds in the World, for the cure of thoſe Soares that Sinne doth make. To the obtaining whereof, Let vs quickly, euery man for himſelfe, and all, one for another flye vnto the Lord of mercy, by the feruent Deuotion of our prayers; Let vs deſire the Lord to turne our hearts vnto him, that he may turne his Plague from vs; That vnto our *Prayers* wee may ioyne our *Penitence*, and with our *Penitence*, the amendment of our liues; that wee may thereby enter into a ſerious Meditation of our owne ſinnes, that haue prouoked his *Wrath*, and of his wrath that doth punniſh our ſinnes, acknowleging, and that feelingly, that the things that we ſuffer, are moſt iuſtly due to the ſinnes that we haue committed: ſeeing hee that ſuffers moſt, cannot ſuffer ſo much as he doth deſerue.

In one word, let vs deſire the Lord of all mercy, to be mercifull vnto vs, and to giue vs grace to ſtay the courſe of our ſinning, that he may withall ſtay the hand of his punniſhing. That albeit he haue begunne, yet that he would goe no farther, but ſay it is enough.

That among all the bleſſing and fauours beſtowed vpon this Church, vpon our moſt Noble King, vpon his right worthy Counſellors, the whole State and his people, hee ſuffer not the meaſure of his Iuſtice, to exceed the meaſure of his mercy, leaſt we bee conſumed in his wrath, and brought to nothing in his heauy diſpleaſure. Spare vs good Lord, ſpare vs we beſeech thee, *For the graue cannot confeſſe thee, the dead cannot praiſe thee, but the liuing, yea the liuing ſhall glorifie thy name in the multitude of thy mercies:* as we doe this day, yealding vnto thy glorious Maieſty, all power, praiſe, glory, and thankeſgiuing, the reſt of this day and for euermore, *Amen.*

FINIS.

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